THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."—I. PETER, 4: 11.

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THE FRUITS OF "MORMONISM."

VOLUNTARY TESTIMONIALS TO THE MORALITY, INTEGRITY AND GENERAL CHARACTER OF THE LATTER-DAY SAINTS.

IN contradistinction to the numerous infamous libels published in certain quarters concerning the Latter-day Saints, we append hereto a number of unsolicited testimonials written by men who have studied the people in their homes, and are in no wise connected with the "Mormon" Church. They stamp as false the unwarranted attacks of unscrupulous journals and individuals, and can be depended upon as being strictly legitimate and bona fide, and in direct harmony with the claims and professions of the people to whose credit they are subscribed:

"The Mormons are sober, industrious and thrifty."—BISHOP SPAULDING, *in the Forum, March*, 1887.

"The Mormons as a people are the most temperate of Americans. They are chaste, laborious, and generally cheerful."—BAYARD TAYLOR.

"To the lasting honor of the Mormon people and system be it said, that for twenty-five years such machines of moral infamy as whisky shops, harlotries, faro banks, and all the attending forms of vice and iniquity were totally unknown in Utah."—DR. MILLER, *Editor of the Omaha Herald.*

"I shall not arraign the Mormon people as wanting in comparison with other people in religious devotion, virtue, honesty, sobriety, industry, and the graces and qualities that adorn, beautify and bless life."—CALEB W. WEST, Governor of Utah, *in his report to the Secretary of the Interior for* 1888.

"Utah is the wisest and best governed of any large section of people in the United States. In Salt Lake City there is less of rowdyism, drunkenness, gambling, idleness,

theft, conspiracy against the peace of society, and crime generally than there is in any other city of the same population in the country, if not on the globe."—Mrs. Emily Pitt Stevens, *Editor of the Pioneer.*

"The Mormons of Utah are the most patient and industrious people I have ever seen. The theory of Brigham Young was that the poor of the earth who came to his colony should have lands, and homes, and education, and that their chief happiness should be found in toil. Behold the results of such a policy—churches, school-houses, factories, mines, railways, and wealth on every hand."—John A. Cockerill, *in the Cosmopolitan.*

"Mormonism is emphatically the faith of the poor. . . I cannot help thinking that morally and spiritually, as well as physically, its proteges gain by their transfer from Europe to Utah. . . . In point of mere morality, the Mormon community is perhaps purer than any other of equal numbers. . . . The penalties against chastity, morality and decency are exceptionally severe. . . . I was much pleased with their religious tolerance. The Mormons are certainly the least fanatical of our faiths, owning like the Hindus, that every man should walk his own way, while claiming for themselves superiority in belief and practice."—Captain Burton, of the British Army.

"The members of the Church of Latter-day Saints, or Mormons, I believe to rank among our best citizens. Many of them were originally from Europe, a good many from Wales, some from Denmark, some from Germany; in fact, they represent most of the nations of Europe. . . . I was raised by North of Ireland parents in the old school Presbyterian Church, consequently I believe that I can give the Mormon people an unprejudiced recommendation. My experience among them, and my information as to the workings of their Church organization, have led me to believe that for practical Christian results, they have the best organization on earth."—Extract from a letter written by W. J. McConnell, Governor of Idaho, August 18, 1896.

"Whence have the public derived their opinions about Mormonism? From anti-Mormons only. I have ransacked the literature of the subject, and yet I really could not tell anyone where to go for an impartial book about Mormonism later in date than Burton's 'City of the Saints,' published in 1862. . . . But put Burton on one side, and I think I can defy any one to name another book about the Mormons worthy of honest respect. From that truly *awful* book, 'The History of the Saints,' published by one Bennett (even an anti-Mormon has styled him 'the greatest rascal that ever came to the West,') in 1842, down to Stenhouse's in 1873, there is not to my knowledge a single Gentile work before the public that is not utterly unreliable from its distortion of facts. Yet it is from these books—for there are no others—that the American public has acquired nearly all its ideas about the people of Utah. I have seen and spoken to and lived with Mormon men and women of every class, and never in my life, in any Christian country, have I come in contact with more consistent piety, sobriety, and neighborly charity. These folks are in their words and actions as Christian as I ever thought to see men and women."—Mr. Phil. Robinson, *in Sinners and Saints.*

"Mormon homesteads have a tidier appearance than is usual in the West, and the general air of comfort and prosperity which prevails is the best evidence of the persevering, industrious habits of the people. . . . There is nothing peculiar in the Mormon creed to account for the great influence which Mormonism exercises among its followers. . . . The success of Mormonism and its steady progress must therefore be due either to the manner in which Mormons carry into practice the religion they profess, or to its organization. In my opinion the results are due to two influences. First, there is no religious caste or class. From the President downwards, the office-bearers of the Church are selected by the voice of the Mormon community; they require no special qualification, and no one receives any salary or other emolument; the missionaries despatched to all parts of the world do not receive even traveling expenses. And, in the second place, Mormonism interests itself as much in the temporal as in the spiritual concerns of its members: Church and State are, in short, identical. The Mormon community is an enlarged family, bound together by privileges and duties, one principal duty being to care

for the helpless and the needy. At the same time, every individual has full freedom of action. There is no compulsion on any Mormon beyond the public opinion of his fellows, and none is possible."—JAMES W. BARCLAY, M.P., *in the Nineteenth Century*, Jan. 1884.

"Mormonism in its religious aspect is simply the acceptation of the Bible, the whole of it, literally, and following it to its logical conclusions. It is not true that Mormons are not good citizens, law-abiding and patriotic. Even when hunted down and robbed and butchered by the enemies to their faith, they have not retaliated. On this point they are naturally very sore. When deprived of those sacred rights given to them in common with all American citizens, when disfranchised, their homes broken up, their families scattered, the husband and father seized, fined and imprisoned, they have not defended themselves by violence, but have left their cause to God and their country."—*History of Utah*, by HUBERT HOWE BANCROFT.

"Had the Mormons been a low, corrupt or shiftless people they never would or could have done what they did in Utah. They are almost the only Christians who make abstinence from liquor, tobacco and games of chance a part of their religion; they were the only Christians who were liberal enough in their views to encourage recreation, one of their early outlays being for a theatre and great organ. When they controlled their own city of Salt Lake it entertained no saloons, gaming houses or places of ill repute, and when the town had grown to be a goodly city, order was kept there by two constables. If by their fruits we may know them, the Mormons deserve our confidence and praise.—*Extract from editorial in Brooklyn Eagle*, (*N. Y.*,) *August* 12, 1897.

"It is a common belief, propagated by sensational writers, and designing and interested persons, that the Mormons are a gang of incorrigible rogues and criminals; when, in fact, according to the testimony of every unprejudiced man who is acquainted with them, that for honesty, industry, sobriety, neighborly kindness and peace and good order, the Mormons are at least equal, if not superior to any other community on this continent. Over 95 per cent. of the saloon keepers and gamblers of Utah are anti-Mormons, and while the Mormons are over 75 per cent. of the population, yet six or seven-eighths of the heinous and felonious offenses, as murder, manslaughter, burglary, robbery, rape and the like, are committed by the Gentile and non-Mormon minority."—HON. A. B. CARLTON, *in Wonderlands of the Wild West.*

"By their fruits ye shall know them."

KING NEBUCHADNEZZAR'S DREAM.

WE have been requested to reproduce an article on the dream of King Nebuchadnezzar, the same having appeared in the STAR in 1892. It is from the pen of the late Apostle Orson Pratt, and is as follows:

Nebuchadnezzar, king of Babylon, had a dream, "wherewith his spirit was troubled, and his sleep brake from him." Being anxious to know what it portended, he called in his wise men—soothsayers, magicians, astrologers, sorcerers, and the Chaldeans, who professed to be skilled in all kinds of divinations—and told them he had "dreamed a dream," and that his "spirit was troubled to know the dream." To this the Chaldeans replied: "O king, live forever! Tell thy servants the dream, and we will show the interpretation." The king, however, could not do this; for, said he, "The thing is gone from me. If ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye show the dream and the interpretation thereof, ye shall receive of me great gifts, and rewards, and great honor. To this unwelcome alternative of compliance or death they de-

murred, and repeated their former terms: "Let the king tell his servants the dream, and we will show the interpretation." This rejoinder aroused the ire of his Majesty, who was totally unable to accede to their request; and, after charging them with deception and false pretences, he challenged them to *prove* their power of interpretation by telling him the dream itself. On their failing to do this, "the king was very angry and furious;" and at once "the decree went forth that the wise men should be slain."

There was, however, among the Jewish captives in Babylon, a young man, named Daniel, to whom "the God of heaven" revealed the secret "in a night vision." On obtaining access to the king, through "Arioch, the captain of the king's guard," Daniel, in the presence of the king, revealed both the dream and the interpretation. Said he, "There is a God in heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days." His relation of the dream was as follows:

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. (Daniel ii: 31-35.)

Having thus revealed the dream itself to his royal auditor, Daniel proceeded to "tell the interpretation thereof before the king," which was as follows:

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. (Daniel ii: 37-45.)

No sooner had Daniel revealed the dream and its import, by the gift and power of God, than "the king Nebuchadnezzar fell upon his face and worshiped Daniel," saying, "Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." The result was, that "the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon."

Let us now examine the various particulars of the foregoing dream and its interpretation, and see when and how the different predictions contained therein have been fulfilled.

The royal dreamer saw "a great image;" and "this image's head was of fine gold." It is evident, from Daniel's interpretation, that the image was symbolical of a succession of ruling empires, each one in its turn subduing and taking the place of its predecessor as the dominant power. At the head of the nations, at that period, stood Babylon, whose monarch and representative was Nebuchadnezzar the Great. Hence, says the prophetic interpreter, "*thou art this head of gold.*" He was "a king of kings," rich and powerful, bearing the sway over numerous minor kingdoms, which were tributary to him. Babylon was so noted for its magnificence and wealth as to be emphatically designated "*the golden city.*" (Isaiah xiv: 4.)

The far-famed city of Babylon, which was the metropolis of Chaldea, or the Babylonio-Chaldean empire, was situated in a vast plain. It was built four-square, and in extent about eight times larger than the British capital, London. According to Herodotus, the oldest historian upon the subject, the city was 480 stadia (or 60 miles) in compass, being surrounded by a wall 150 feet high and 87 feet thick, which was fortified with 250 towers, and had 100 ponderous gates (all made of solid brass, with iron bars), 25 on each side, there being four towers between every two gates, and four at every corner. The entire wall, for further protection, was surrounded by a ditch, the depth and width of which corresponded to the height and breadth of the wall, and was lined with the same material with which the wall was built, namely, bricks cemented with bitumen. Within the city stood the Temple of Belus, which was half a mile in circumference and a furlong in height, the whole structure consisting of eight distinct towers, one above another. On the highest tower was a chapel, where the worshipers of Belus paid their chief devotions; and on the top of this stood an observatory for astronomical calculations, etc.

The river Euphrates ran through the city from north and south, dividing the city into two nearly equal parts. On both sides of the river, quays were built of the same breadth as the city wall, and 100 furlongs in length, including a number of brass gates, from each of which were steps leading down to the water. Over the river a splendid bridge was erected, at each end of which stood a magnificent palace. The larger palace was strongly fortified with three walls, one surrounding another, and a great tower, the entire circumference being eight miles. There was also a communication from one palace to the other by means of a subterranean passage or

tunnel constructed underneath the river. The wide streets and roads of the city, fifty in number, were all fifteen miles long, running in direct lines oppositely from gate to gate, and crossing each other at right angles, thus dividing the city into 676 equal squares, many of which were occupied with houses or other buildings, and others with fields, parks, or pleasure grounds. The houses of the citizens were separated by open spaces of ground, variously used as gardens, courts, lawns, etc. Within the domain of the king's palace were pensile or hanging gardens, formed upon terraces, or platforms, ranging successively one above another to the height of the battlements, or 150 feet, the whole being surrounded by a wall twenty-two feet in thickness. These terraces, which were connected and ascended by flights of steps, were all covered with rich soil, whence grew trees, shrubs and flowers of all descriptions. Upon the highest terrace was a reservoir, which was supplied with water from the river, drawn up by an engine, or hydraulic machine; and by this means the whole of the extensive gardens were well watered.

Judging from appearances, there seemed not the least likelihood that an empire so vast and powerful as the Chaldean, or Babylonian, could be conquered and possessed by another and inferior power, or that its mighty and renowned capital—the wonder of the world—which was so strongly fortified without, and so replete within with wealth and grandeur, and with the most stupendous facilities for the support and defense of its inhabitants, should be so soon besieged and captured by another people. Yet such proved to be the case. Nebuchadnezzar died; Belshazzar reigned in his stead, and during his short reign the mighty empire of Babylon fell, or, in other words, passed into the hands of another people.

[TO BE CONTINUED].

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

OGDEN has been the scene of several highway robberies of late.

SALT LAKE'S school population, according to the recent census, is 14,543.

THE Oregon Short Line railroad is to erect a $12,000 depot at Nampa, Idaho.

THE Western Funeral Directors' association completed a series of profitable meetings in Salt Lake on the 16th ult.

THE Mutual Improvement Associations of the Salt Lake Stake, held their quarterly conference in the Tabernacle on the 18th ult.

JOHN O'KEEFE of Park City, Utah, fell under the wheels of a freight train near Evanston, Wyoming, August 13th, receiving fatal injuries.

THE Army of the Philippines, embracing representatives from nearly all the western States, held a glorious reunion in Salt Lake three weeks ago.

A MAN, whose name is said to be J. H. Frazer, was struck by an Oregon Short Line freight train at Murray on the 13th ult., and very seriously injured.

ON the 16th ult., the big derrick used in the erection of the new *Deseret News* building, broke away from its moorings on the sixth story and injured two of the workmen.

THE Herald Publishing Company of Salt Lake has been reorganized. Senator W. A. Clark of Montana is president, William Iglehart vice-president and manager, and John S. Bransford secretary.

Miss Mabelle Snow, daughter of President Lorenzo Snow, has been chosen queen of the Elks' Street Fair and Carnival to be held in Salt Lake during the present month. She will have twenty maids of honor.

A saloon row at Price, Utah, on the 17th ult., resulted in the death of Lew M. Link, he having been fatally stabbed by Fred. Mickel, one of the disputants. The latter is now in jail awaiting trial on a charge of murder.

Mrs. Annie S. Peterson of Salt Lake City, was run down by a street car, on the 16th ult., and so terribly bruised and lacerated that she died almost immediately. Deceased was a native of Sweden, and 60 years of age.

The Presbytery of Utah held a series of meetings in Salt Lake City about three weeks ago. As usual, they concluded that the "Mormons" needed converting, and devised ways and means to carry out their conclusion.

Ezra T. Clark of Farmington, Davis County, has donated $1,000 to the Latter-day Saints' University, for the purpose of establishing therein a library of natural science. Needless to say, the gift is highly appreciated.

Provo City has erected a monument to Officer William Strong, who was killed June 27, 1899, while faithfully discharging his duty. Frank Connor, the murderer, is now serving a life sentence in the Utah State prison.

The Park City Ward of the Summit Stake of Zion was reorganized on the 18th ult., when Elder Frederick Rasband was sustained as Bishop, and Elders Thomas Lonsdale Allen, Jr., and Moroni Molton as his Counselors.

The Scandinavians of Utah had an enjoyable excursion to Saltair Beach, August 16th. At it President Lorenzo Snow delivered a most excellent address, touching upon the sturdiness of the Scandinavian race, and the fact that upwards of 46,000 of them had embraced the Gospel since the work was introduced among them.

Ogden had a severe drenching on the 18th ult. The rain poured incessantly for hours, and, as a result, many places of business were so badly damaged from the flood, that business had to be suspended to permit of proper repairs. Salt Lake also received attention, and the city's big reservoir in Parley's Canyon was rendered inoperative on account of having been filled with debris that had been washed down the canyon streams.

The Ideal Husband.—It is a mistake to suppose that the ideal husband is the handiwork of the ideal wife. He is not. He is a species distinct, rare, coveted, and not dependent for fundamental principle upon the woman he marries. In witness whereof is the established hopelessness of marrying a man to reform him; and likewise the not infrequent instance of a thoroughly noble and unselfish husband with a most unworthy wife. The ideal husband is the direct result, first, of his mother's training; second, of his early environment and the character and habits that environment has created; and third, of the progressive decade in which he has developed, a decade of higher standards, greater requirement and magnificent fulfilment. The ideal husband is essentially a twentieth-century innovation. The virtues which make him ideal were not virtues in the past. His liberality would have shocked his ancestors; his attitude of equality toward the sex of his mother would have wounded their vanity, and his wholesome unselfishness, resulting from these virtues and acting like leaven in the loaf of marital happiness, would have taught them lessons filled with greater spiritual truth and beauty than orthodox creeds and Puritan customs.—Lavinia Hart, in the *Cosmopolitan*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 5, 1901.

EDITORIAL.

President Lyman's Return.—President Francis M. Lyman and wife returned from the Continent on Monday afternoon, filled with joy at the success attending their tour of the numerous conferences, but much fatigued with the long and almost incessant journey incident to the work in hand. During their absence, covering a period of nearly nine weeks, they attended twenty-one Conferences, holding upwards of ninety meetings, reports of most of which have been laid before our readers already. In their visits among the people their most sanguine expectations were realized—the deportment of the Elders was all that could be expected, and conditions generally were highly gratifying. The meetings, too, were very well attended, a prominent feature of which was the great number of strangers present, and the eagerness with which they drank in all that was said. This certainly betokens a spirit of earnest inquiry, and the Elders feel much encouraged at the prospects. President Lyman's instructions were well received, being of a nature calculated to strengthen, encourage and build up the Saints generally, and to awaken within those alien to the faith, a desire to know more concerning the great and glorious plan of life and salvation.

President Lyman, in the meetings held, occupied nearly half the time, and in his calm, dispassioned, though clear and emphatic manner, gave expression to many glorious truths. He exhorted the Saints to feel thoroughly interested in the work, and to do everything in their power to bring its beauties before the people. They were not to become too strongly imbued with the spirit of gathering to Zion, but rather remain where they were and assist in strengthening and maintaining the branches, and supporting and sustaining each other by their faith, prayers and good works. By doing so they would become a factor for great good in their own communities. All seemed to grasp the importance of the instructions given, and good results are expected to follow.

His testimony to unbelievers was that all were amenable to the Gospel of Jesus Christ, and would be judged accordingly. From the Scriptures, and the condition of the world to-day, he proved conclusively the great apostasy, and the necessity for the predicted restoration, seen so clearly by John the Revelator while banished to the Isle of Patmos. Then he bore testimony to its fulfilment through the Prophet Joseph Smith, and declared that through his instrumentality the same authority vested in the

Savior and His Apostles was enjoyed by humankind to-day. As in days of old, the message of the Latter-day Saints was, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." It was a message to the whole world; it applied universally, and those who would heed it would receive blessings they at present had little conception of. President Lyman pointed out that similar exactions had been made of the Savior by the Father, and His obedience to them won for Him His present exalted position. Our Savior set the grand example, and all had been enjoined to follow in His footsteps. The world was in need of "knowledge from on high," and they would receive it if through repentance and good works they would manifest to the Lord a sincere desire to serve Him.

At each Conference a Priesthood meeting was held, at which President Lyman impressed upon the brethren the great necessity of living their religion, and of showing by their daily walk and conversation, a determination to reflect in their lives the teachings of the Gospel, and their devotion to the work in which they were so actively engaged. He touched upon the fact that henceforth they would be looked upon as veterans, for in their service in the mission field they had laid a foundation for future usefulness and responsibility, and would be counted among those who could be depended upon to fill any position to which they might hereafter be called. Purity of life and action was emphasized, and all were prevailed upon to uphold the dignity of their calling as ministers of the Gospel—ambassadors for the Lord, in disseminating the principles of truth and righteousness.

The meetings were characterized by that sweet, peaceful spirit so prevalent in the assemblies of the Saints. There was no disturbance, no schism, of any name or nature, but on every hand a feeling of good will, harmony and fellowship, which had its effect for good among all who had gathered together. The Saints departed to their homes blessed and comforted, and the Elders dispersed to their different fields of labor with a renewed desire and determination to spend every energy in publishing their message to the nations. All seemed to be actuated by the one spirit, which kindled within them a resolve to hold inviolate every trust that had been reposed in them, and to leave no stone unturned in doing their utmost to advance the interests of the Kingdom.

President Lyman has nothing but words of praise and commendation for the Elders, presiding or otherwise. All contributed largely to the success of his Continental tour, and he feels that with such a body of men, working harmoniously for the one cause, great good must eventually be accomplished. In all sections the harvest is truly ripe, but the laborers are altogether too few.

Elder Christopherson's Death.—With a sorrow begotten of keen sympathy for those that are left behind, we make the sad announcement in another part of this issue, of the death at Silkeborg, Denmark, August 23, 1901, of Elder Christian W. Christopherson, a laborer in the Aarhus Conference, whose sudden and unexpected demise was due to a severe attack of

typhoid fever. Elder Christopherson was in his twenty-fourth year and had been in the mission field one year and three months, his arrival in Liverpool bearing date of May 3, 1900. He was a resident of Richmond, Cache county, Utah, where his parents reside, and besides these and numerous other kindred, he leaves behind a young wife whom he had chosen as a companion just two weeks prior to his leaving home. Elder Christopherson was a faithful, energetic worker, and in his labors seemed to enjoy perfect health until the 13th of August, when the attack which resulted fatally, came on. He was unfaltering in the discharge of every duty assigned him, and seemed to have but one object in view, and *that* to serve the Master with a devotion known only to true servants of the Lord.

The death of Elders in the mission field, so far from home and loved ones, seems sad indeed. But there is a consolation accompanying it which overcomes such sorrow, and which lies in the knowledge that they died "in the harness," clad in the full armor of our Lord and Savior, battling and contending for the supremacy of truth and righteousness, and the obliteration and suppression of unrighteousness and error. Truly has it been said: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Elder Christopherson has died "in the Lord." He is among those who have laid down their lives for their friends. In his heart dwelt that "greater love" of which the Master spoke, and in the eternities to come his reward will be a crown of righteousness, and an exaltation in the Father's kingdom.

May the blessings of heaven rest upon the dear ones who have been bereft of an affectionate son, a loving brother and a true and devoted husband, and may the spirit of the Lord whisper peace and consolation to their souls, that they may feel to bow in humble submission to the mind and will of the Father, knowing and realizing that He alone knows what is best for His children, and in the eternal fitness of things "doeth all things well."

Leaves have their time to fall,
And flowers to wither at the north wind's breath;
And stars to set, but all,
Thou hast all seasons for thine own, O Death.

German Mission Changes.—On September 1st, Elder Arnold H. Schulthess, who for the past two years and a half has presided over the German Mission, was honorably released to return home, and Elder Hugh J. Cannon was appointed to succeed him. Elder Schulthess will sail on the steamship *Commonwealth*, which leaves Liverpool on the 12th inst.

During his incumbency as President of the German Mission, Elder Schulthess has demonstrated to a marked degree his special fitness for the calling, and his whole-souled devotion to the cause of Truth. In his travels among the Saints and Elders, his one desire has been to strengthen and encourage them in the performance of their respective duties, and in this he has been signally successful—a fact that is well attested by the splendid condition of the German Mission to-day, and the love and affection which

all have for their retiring President. He has been thoroughly painstaking in his efforts to advance the interests of the Kingdom in Deutschland, and that his labors have been accepted of the Father, is prominently reflected in the success which has attended the work in that section.

Elder Cannon, who succeeds to the Presidency of the German Mission, needs no eulogium at our hands—his past labors in the service of the Lord, both at home and abroad, are a sufficient testimonial to his integrity. For the second time he makes his appearance among the German people, having seen service in the same field ten years ago. That he will make a capable and efficient presiding officer, seems almost needless to express in words. His past experience, coupled with the present productive condition of the various conferences, speaks volumes for the success that will attend himself and associates, in the work of gathering out the remnants of the House of Israel. Both brethren have cause for congratulation, the one on the achievements of the past, the other on the brilliant prospects of the future.

A. B.

APPOINTMENT.—Elder William A. Cornaby has been appointed to preside over the Leeds Conference.

TRANSFER.—Elder Edward J. Gardner has been transferred from Hamburg, Germany, to labor in the Bristol Conference.

RELEASES.—Elder Wilford Tuttle of the Leeds Conference, has been honorably released to return home per s.s. *Commonwealth*, leaving Liverpool, September 12th; also Elder Granville Barlow of the Sheffield Conference, to return at the same time, both on account of illness.

SAILED TO-DAY.—Elder Christian Sorenson, Sister Anna Hall Mohr, and a company of emigrating Saints from Scandinavia, sailed to-day per s.s *Cambroman* for Portland, Maine, from which point they will take train to Boston and then on to their respective destinations in Zion. This company should have sailed last week per s.s. *New England*, but being delayed at Esbjerg and having a rough passage over the North Sea, they arrived here one hour after the boat had gone. We wish them a pleasant and agreeable voyage.

CONFERENCE NOTICE.—The Grimsby Conference of the Church of Jesus Christ of Latter-day Saints, will be held in the Lecture Hall, Kingston Square, Hull, on Sunday, September 15, 1901, meetings commencing at 10:30 a.m., and 2:30 and 6:30 p.m. On Monday evening a free concert will be given, to all of which the public generally are cordially invited.

ABSTRACT OF CORRESPONDENCE.

ELDER HANS A. PEDERSEN, who was in charge of the company which left here August 15th, per s.s. *Commonwealth*, writes as follows from Boston, his letter bearing date of the 23rd:

"We arrived here O K this morning. The Elders and Saints are well. Our voyage was pleasant—fine weather with the exception of Sunday, when we experienced a very rough sea, resulting in a little sickness. The officers of the Dominion Line are very courteous and have granted us all the concessions asked for. We will continue our journey westward at 3 p.m. to-day."

Writing from Union Terrace, Low Moor, Clitheroe, under date of the 2nd inst., Mr. J. F. Ormerod says:

"I am sorry to inform you that my father, Mr. John Ormerod, died on Saturday morning last at half past one o'clock, at the age of 86 years; and I beg to assure you that he has always been, and died, a faithful believer in the true religion of Jesus Christ."

[Brother Ormerod's kinsfolk have our heartfelt sympathy in the loss of their dear father and friend, at whose demise it is gratifying to note his fidelity and whole-souled integrity to the Gospel of our Lord and Savior. He was a good man and has gone to a good man's reward.—Ed.]

We quote the following from a letter received by President Lyman from his cousin, Amasa Mason in New York, 83 years of age:

"My wife and I have followed your itinerary with much interest, as much was to us familiar. I was especially pleased with the account of your reception in Dresden, and know you must have enjoyed it greatly. You will find sympathy and intelligent appreciation among the Germans. As a class they are all disposed to listen to any matter relating to theology. You know, Luther found such listeners who became friends afterwards, and a moral revolution was the result. The world of thought is at this day charged with the same moral dynamite, and an explosion and evolution will surely result. But go on your way my cousin; you are properly in the melee, and if I was less loaded in years you would have me as a recruit.

"Here we have the needful concomitants of life to contend with. The heat has been very trying and general humidity has been on dress parade quite often enough."

Brother James L. Bunting, writing to President Lyman from St. George, Utah, has this to say of conditions generally in Dixie:

"It occurs to my mind that we shall miss you at our September Conference. The grapes are very good this year, as are most all other crops. We have had a very remarkable season for hot weather and rainfall—much more than has fallen for many years—and the temperature has ranged from 85 to 110, the former being its present status. The health of our city is good. The mines are being developed and business is quite lively. Improvements in building, etc., are also going on, and our new district school building is about ready for service. Prof. A. B. Christensen is here to take charge, and our county institute is now in session. Our new Stake president, Elder Edward H. Snow, is quite active in visiting the wards,

and Temple work goes on without interruption. Elder William B. Baker arrived home a week ago, bright as a dollar and full of the good spirit."

In submitting his report for August, President Ernest Bramwell of the Manchester Conference, makes the following interesting comments:

"From the subjoined report for August last, you will observe that the Manchester Conference have not been 'resting on their oars;' the very reverse, in fact, has been the case. Uninterrupted activity has kept bright their shields of faith and helmets of righteousness. As a united and an unbroken phalanx, our little band of Elders have penetrated the very sink-holes of iniquity, carrying with them the priceless truths of the restored Gospel, and offering words of comfort and of hope to their less fortunate friends of Lancashire. Their motto has been 'Onward, upward.'

"I am proud of the Elders of the Manchester Conference. They are, without exception, exemplary, conscientious, and God-fearing. With such a valiant, courageous band of co-workers, I feel that success must ultimately crown their untiring efforts. While our success in baptisms has not been phenomenal, Paul gives us the comforting assurance that 'in due season we shall reap, if we faint not.' To-day, our Elders plant and water; at some future date God will, we believe, give a bounteous harvest.

"During the month of August alone, our Elders held 95 street meetings, distributing thereat in the neighborhood of 7,000 tracts. These meetings, as a rule, have been largely attended. Of the remarkable interest manifested in them by the people, the sale of books fully attests. Our Elders report 758 books sold, many of which have been to men and women whose souls have been thrilled by the fervent testimonies borne. Adding to these the number of books given away and loaned, the grand total swells to 896, an aggregate greatly in excess of our most sanguine expectation.

"At a council meeting recently held, the Elders expressed themselves as gratified with the prosperous condition of the Manchester Conference, and of the spirit of love and unity that prevailed. They feel strengthened because of the united and untiring efforts put forth in out-door work during the summer months just passed. At this council meeting it was decided unanimously to hold our fall Conference at Oldham, particulars of which will appear later."

DEATH OF ELDER CHRISTIAN W. CHRISTOPHERSON.

Shortly after the last Star went to press, we were startled by the announcement from President Lyman, then on the Continent, of the death of Elder Christian W. Christopherson of the Aarhus Conference, who passed away at Silkeborg, Denmark, on Friday, August 23, 1901, at 1 p.m., a victim to typhoid fever. The word was received by President Lyman on his arrival at Trondhjem, Norway, the 25th ult., and that the shock was of the most violent nature can well be imagined when is taken into consideration the fact that only a short time before, at the Aarhus Conference, he had clasped the hand of our beloved brother, who was then in the pink of health and manly vigor.

Particulars of the sad occurrence reached us on Monday last, the 2nd inst., when Elder John Christensen of Preston, Idaho, arrived in Liverpool with the body of his fellow missionary. Elder Christensen states that Elder Christopherson had been appointed at the late conference to labor in Silkeborg, along with Elder Hans Hansen of Manila, Utah. They left Aarhus in good health and spirits, imbued with a determination to discharge faithfully every duty incumbent upon them; but on August 13th, Elder Christopherson was taken ill and was not able to leave his apartments. All that loving hands could do to alleviate his sufferings was done, but he grew gradually worse and on August 20th, was removed to the hospital where every care and attention was given him, but in vain—he passed away three days later, his companion Elder Hansen, sorely stricken at the loss of his fellow-associate in the mission field.

Elder Christopherson was a resident of Richmond, Cache county, Utah, and in the 24th year of his age. He arrived in Liverpool en route to his field of labor, May 3, 1900, and had therefore seen service for the space of one year and three months. He was a faithful and energetic worker, and seemed moved upon to exert every effort for the advancement of the principles of truth and righteousness. His whole soul seemed to be in the work, and through his faithfulness he has earned the reward of the good, the noble and the just, and will receive the exaltation which the Father has in store for those who love him. Elder Christopherson leaves parents and loved ones behind, among them a young wife to whom he was joined but two weeks prior to his departure from home. All have our sincere sympathy in this their hour of deep affliction. May the Father heal and comfort their broken hearts, and help them to feel resigned to His will, and to acknowledge His hand in the loss of their dear son, husband and brother.

The remains have been carefully embalmed and enclosed in a metallic casket, and will be shipped home in the course of a few days, Elder Christensen of Preston accompanying the body on its long, sad journey.

SPIRITUAL INERTIA.

This may be classed under the name of spiritual laziness, or inaptitude of making a practical application of the principles which govern the laws of spiritual progression. Viewing the subject from a medical standpoint, a person afflicted with this peculiar form of disease not only gives evidence of the symptoms of the complaint, but the actual presence of the disease itself. It becomes no less necessary that a person should guard against physical ills, by carefully observing the laws which govern good health, than it is to neglect those special duties which govern the spiritual betterment of the soul. Teachers in a ward, acting in their official capacity in the Priesthood, as doctors of divinity, should be able to prescribe a remedial antidote, befitting the nature of the case presented. When it becomes necessary to perform a surgical operation on the human body, it requires the most consummate skill, in the exercise of that highly important function, lest direful results follow from malpractice. And so in the spiritual economy, great care must be exercised in treating a case where a person has

become "run down," so to speak, by neglecting to provide those essential safe-guards which tend to promote spiritual advancement. In order to develop a vigorous spiritual constitution, there are certain definite rules necessary to be observed, by which a person can be in a position to receive the greatest amount of good—a close observance of the Word of Wisdom, a strict adherence to the payment of a full tithing, attendance at fast meetings, supplemented with a generous offering for the poor, attending ward and quorum meetings, the payment of our honest debts, and keeping oneself unspotted from the world, secret prayer, visiting the sick, etc. Non-compliance with the above formula will reduce a person to spiritual prostration, and if persisted in will produce spiritual death, or, in other words, apostasy from the Church of the living God. Occasionally we find persons of the latter class who, by long neglect of their spiritual duties, become chronically diseased, spiritually, and pass out of the world in that dreadful condition. O, what a sad ending of life!—GEORGE W. CROCHERON, in the *Improvement Era*.

REWARDS OF INDIVIDUALITY.—The whole scheme of things in man's evolution seems to indicate the supreme importance of individuals. Notwithstanding an appearance of disregard for individuals, there has always existed, in fact, a constant and unremitting regard for the preservation of certain types of individuals. Of this the acquirement and accentuation of self-consciousness alone furnish marvelous and convincing proof. It would seem that all the forces, both exterior to and inherent in man, have worked and are working towards a type of individuals each so in harmony with Nature's laws as to be practically emancipated from all conditions, except such as arise within himself out of his intelligent, logical appreciation of his environment. The whole story of man's uprise has been one of growth from a condition of servitude towards a condition of liberty—liberty expressed by a severing of the bonds of instinct and habit, and a substitution therefor of intelligent, self-conscious control. Every step has been a gain in personal freedom; every elimination and failure to survive a sloughing off of types lacking adaptability to the God-like responsibility of personal liberty. Ideals are the real factors in human development, and ideas spring only from individuals, never from masses. Every human revolution started from a man—a man with an idea. There never has been a time when individuality and personal initiative brought such amazing rewards. There never has been a time when the individual could or did exert so much influence as at present. There is no individual to-day so insignificant that, if he became the medium of a new or potent idea, he would be prevented by uncontrollable conditions from expressing his idea and reaping his just reward. In all the ages up to this, man has been, owing to his limitations of physical force, a plaything of conditions, a slave of his environment. Skill and intelligence were but two of the factors in his progress, bounded and restrained by limitations to their employment. Now, however, with universal energy at the disposal of each individual, this terrestrial sphere scarce puts bounds to his field of influence.—W. H. SMYTH, in *Cassier's Magazine*.

THE WEIRD OF THE MORROW.

You'll be sorry to-morrow, sorry
For the harsh words said to-day.
You will wish you had waited a little,
Till the ill mood passed away.
You will grieve for the friend you wounded,
But you'll grieve till your heart is sore
For the strife and sin that entered in
When anger set wide the door.

You'll be sorry to-morrow, sorry
That an old face quivered and broke,
As if a blow had struck it,
At the hasty words you spoke.
You'll be low in your mind to-morrow,
That a little child with dread
At the glance of your eye went hurrying by,
With downcast, drooping head.

You'll be sorry to-morrow, sorry
That you played the cowardly part,
That you hid in a mask of silence
And the hypocrite's hateful art.
For silence is sometimes shameful,
And born of the mean degree,
And it creeps away at the end of the day,
To lurk where the mean things be.

You'll be sorry to-morrow, sorry
For the deed that fears the light.
Oh, why wait for the morrow
Ere you give yourself for the right?
Oh, why not summon your manhood,
Be noble and brave to-day;
There is grace to be had for Galahad,
As he rides on his perilous way.

Sorry to-morrow? Truly
'Twere better to be content,
And have no guilt to atone for,
No wilful sins to repent.
The word, the look, the action,
By the help of God may wear
That light of heaven, forever given
In the hush of the answered prayer.

SELECTED.

DIED.

REYNOLDS.—At her home in South Cottonwood, Salt Lake County, Utah, August 1, 1901, Christena Reynolds, daughter of Daniel and Christena Taylor McNeal. Deceased was born in Missle, Perthshire, Scotland, September 22, 1832, joined the Church in 1846 and emigrated to Utah, ten years later. She leaves behind three sons, four daughters and twenty-nine grand-children.

REECE.—At Payson, Utah, August 13, 1901, of nervous prostration and dropsy, James Reece. Deceased was born June 30th, 1830, in Shropshire, England, and on November 24, 1849, joined the "Mormon" Church. He emigrated to Utah in 1856, crossing the plains with the handcart company when so many died of exposure and starvation. His own father succumbed to the hardships of the journey, and was buried near Devil's Gate.

CORNWALL.—In London, August 29, 1901, Ernest Lorenzo, infant son of Alfred E. and Overhilda B. Cornwall; born August 23, 1901.—*Utah papers please copy.*

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